

# EXCEPTIONS

Against some

## PASSAGES or EXPRESSIONS

In our

*Introduction and first Treatise, relating to INFANT BAPTISM examined and committed to the Godly-wise, to judge how just they be.*

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*Every way of a man is right in his own eyes, but the Lord pondreth the hearts, Prov. 21. 2.*

*We can do nothing against the Truth, but for the Truth; 2 Cor. 13. 8. [He means it in regard of the heat of his Spirit; his heart could not move against Truth.]*

*With me it is a very small thing, that I should be judged of you, or of mans judgement, 1 Cor. 4. 3.*

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LONDON.

Printed for Henry Cripps, and are to be sold at his shop in Popes head-Ally, nere Lombard street, 1656.

REGULATIONS  
OF THE ASSOCIATION

SECRETARIAL



# TO THE R E A D E R.

*Concerning Reader,*

 Before we can orderly proceed in our enjoined and undertaken task, we must give you another trouble in reading, The *Exceptions* are taken against some Words or Expressions, harsh and uncomely, as is suggested in our *Introduction*, and first *Treatise*, relating to *Infant Baptism*. This we must do, as we conceive, upon a double account.

A 2

i. We

To the Reader.

1. We ought not in our apprehension, hide any thing which may make for the opening the truth of sacred *Doctrine* or of *Practise* ful up thereunto, though we should, by so doing, lay open our own shame. One jot, or one tittle of Divine Truth, whether it relates to *Doctrine* or to *practise*, is of more worth, and should be so to us, then is the greatest worldly good.

2. Because we are perswaded, these have past the hottest *Purgatory*, we mean, the hardest censure already, we will clearly shew unto you what the *Exceptions* were, and leave it with you to judge how just they are, conceiving God may have some Glory thereby, and his Truth some advantage.

This more we would assure you  
in

*To the Reader.*

in, That whatsoever here or elsewhere savours yet to a good and gracious spirit, all that is from our own spirits, we heartily own it, giving God the glory, and taking to ourselves the shame. We will take leave to adde, That what you find favouring of our own wisdom, which is as you read *James* 3. 15. It is not more our own, then it will be loathed by us, when it shall be made kown unto us.

We have only this more to say unto you, That you may read well, and hear well, and all in order to live wel, look up to him who instructeth to that discretion, maketh His own people like His own self, having a *piercing eye* and a *patient ear*, and so doth altogether right, and judgeth righteously.

And

*To the Reader.*

And so we humbly commit you to *God*, and to the *Word of his Grace*, which is our rule whereby to walk, to judge our selves and our doings by; For Mans saying is but the saying of a Man; what God faith, that we must hear, thereafter we must say and do. Let his Word then have the highest Authority and Place in our Hearts, as that whereby we must Live, Act and Dye, and after Death be judged, *Rom. 2. 16.*

*Farewel.*

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*Sect.*



## Sect. I.

*On required us to give in our Perswasion or Faith, with the Reasons thereof, in Reference to Free Admission of all to all Church Communions, To the observation of the day, is commonly called Christmas: To the Lords prayer; So far you, with your Brethren, had time, if your leisure could have spared you the season, or your favour the patience to read us, our faith and perswasion as to those matters. Three other Treatises, yet remain with us, and are not finished for you. But observing by the return you have made, That our Books, like most unwele me guests, cannot find longer entertainment in your Closets, which lies in your bosoms, and no acceptances at all from your Brethren, so far as to cast their eye toward them. We forbeare, as in manners we ought to do, to send you what we had prepared for you, having for that very end and purpose a Transcript of them, putting our selves to cost about them, so desirous we were, if we could not give, yet to take information from them, how we might order our mate s by Rule, walk as friends up to our Gospel-light, and according to Church-order.*

*And truly we put our selves to cast about these things, that we might clear our intentions towards you and your Brethren, who might, if they had pleased, when they could neg-*

not take, yet have given in their minde in the matters aforesaid.

We will ment on to you the most inconsiderable part of the Charge, which inde d must no fall into consideration comparatively with the expence of Spirites and Time were spent about it, yet it cost a considerable charge in it selfe considered, of as many or more shillings, then your halfe sheet hath lines, though so thrus; and this to make them legible to you. So regardful we were of you (and it is but our duty) at leat a point of good maneras, that sith you would have our judgement as to these matters under Debate, you should be able to read what it was, else we could have fittid you with a hand as bad as your own, and worse. And indeed had we consulted with that we have good store of, and is still in a readiness to be conferred with all flesh and blood, in reference to our time, and purse, we had certainly done it, wroght lines, as the D d Poet you read of, wrote verses, *Scribit earnum  
na nemo legit, he wrote verses, no body reads them.*

But in such important and momentous matters, as we conceive thele are under your hands, and ours, considering also your time, we could slight al this, the trouble, and the charge, and send our Papers so written, that you might after some pauses now and then pick out of them our sense in the matter, and reason both; And truly Sir, so we concide you ought to have done, ordered your answer fo; sith you were pleated to lead us one, though you had been as cost for it; That if the best Clerk amongst us could not run and read it, yet he might not have stumbled at eve y word.

But Sir, our Reverend Pastour (we adventure once more to call him so, sith he seeks the Lord, and in desire and endeavour feedeth us with knowledge and understanding) we were saying, he our said Pастour hath been and now is, and we think will be, while the Lord God gives him a being in His house, and amongst His people, as busily employed as others are now in their hairelt, who possibly, if now, as once it was, may sweat at harwest work, and be cold at pulpit work; But to speak out plainly, though he with us takes your return of you papers th oktully. (To the return of ou s we know

not what to say; it is left to others;) yet he gives you to know he could not give himself the trouble to read one line in yours;) though that one might have told him your sense of more, yet he could not weary himself about it; and why not? he gives you this Reason.

## Sect. 2.

**H**E hath read as much as you have said here, or he believes can say hereafter for your Church way, and walk therein, in other Books which he hath met with, more then a good many, and read them over with as much consideration as needed in those matters; you know not how often; for being legible, he could pass through them without much weariness to his eye, though with no little regret, or naughtiness to his Genius, or Disposition, there being no *delight in the Chickens song, and his crums more,* wch you know, the old Proverb: Such a thing it is to make all our sayings; and doing to carry level with this Nation of a *National Church,* such as the Jews was, and the principles of *Infant Baptism;* He saies farther, if please you to hear him out, That he believes your *Champion or foreman of your Herd*(by your commendation of him he deserves so to be;) who hath given in his *verdict* as to these matters, Mr. Humpb, he means, is as ful of reason for your way and practise, as the heart of a fool, *The Devil's house is full of folly, and empty of grace.* What Mat.12.44  
can be said after him for *free admittance* --- and to *scrib?* And yet he verily believes to tell you his faith, as to that man, and those matters, That if there be any one Minister throughout all the Nation, that he is reproached the foot-steps of the *Lords Christ,* more after our English, the *Lords Anointed,* your fore-man Mr. Humpb, is he; consider him throughout a *capite ad calcem,* from head to foot, and you find not his *second,* unless for honour sake, you would be thought fit to be he. You have a saying in the *Civil Law,* *He that hath injured one, hath threatened many.* Mr. Humpb, hath injured One, the chiefest or more to the letter, the Standard bearer of ten thousand, with whom not any in Heaven or Earth is Cant.5.10.  
matchable

much ably God's Ensign bera<sup>r</sup> before the Nations; under which the whole Army of Sain<sup>t</sup>s did encamp and follow. seem to that may rai<sup>r</sup> observations in the said figures.

This chiefest One, this m<sup>ost</sup> of the Earth hath injured, and in so doing, if you can believe it, you can conclude what he hath done, threatened many, sure enough all the Armies in Heaven and Earth that follow Him. All the Saints that worship Him, all the Angels that adore Him, their Standard or Ensign bearer before them. This same failing this Son of the Earth hath injured this One, chiefest of ten thousand, and so hath re<sup>r</sup>egretted all the Armies of Heaven and Earth. But his folly or madness, you may render it as madnes<sup>r</sup>, if he shall not pro<sup>r</sup>oved such faultes. Therefor Sir, for your caution, please you to take it. If you persist in his way, which you more then seem to do, and justify as you can, him, and your doings in Gods house. Look you well to it what Reasons you give to justify the same, and as your good Brothers advice is to his Readers. Read and pray them over again, else it may be feared you cannot study practical Truths, at least you cannot practise them.

Surely Sir, This concernes you the more, and at such a time, considering the season, that the Lord is now calling his people out of Babylon; he hath spoken touching this thing a Century of years, and more, by past and gone. And when he spake, somthing was done, as our Chronicles tell us: And who opposed then to our King Edwards dayes, and afterwards in Queen Eliz. beths of blessed memory, standing up in their might against it, you by reading may understand. But now Gods people understand by books, that the set time is come.

Ia 8.11. The Lord God is speaking now with strength of bands: and it  
 Zach.14. 17. shall be done: His Children shall all come out of Babylon,  
 Rev. 8.4. hearing the threat, and fearing before the Lord. And they that will stay behinde minding their ease and profits thare, like those baser sort of the Jews, who, when liberty was proclimed for their return to Jerusalem, where they might enjoy God in his true worship, chose rather for fishy lucre sake,  
 1 Ch. o.4.22. and other fleshly advantages to stay in Babylon, and serve among the poe<sup>r</sup>: These we were saying, in whole hearts it is to  
 oldida. 12. live

to be had to die with that cursed Harlot, Mother of fornication; shall suffer according to their choice, for being partakers of her sin, they shall receive of her plagues: And they that rise up in their might now against this glorious work, and to obstruct their comming forth from thence what they can: Mr. H. we mean, with all the Ministers of his way and perfusion; the carnal Ministers all over the Nation; we mean not less spiritual, who may be babes in Christ, but wholly carnal, shall be left, where they are in their dead sleep, and shall not find their bands: They may think they have gone through their Head-work, as that learned Expositor saith, but they shall never get through their hand-work. For as it hath Upon Job, it becometh so it shall be; the men of Craft found their heads; Psal. 5. 18. but the men of might, blessed be God, have not yet found their hands to execute upto the height of the Devils either will or malice. The Lord broughte the Council of the Heathen to naught; he maketh the devices of the people of none effect. In the next verse, he subjoynes, *The counsel of the Lord standeth for ever, it is thoughts of his heart to all Generations*. Psal. 33. 10. And as the counsel of the Lord standeth, so he casteth the counsel of those to Islaund, that consult for him: *He confirmeth the word of his servants, and performeth the council of His messengers*, Is. 44. 26. so as they shall go through their Head-work and Hand-work both. *O how good, safe and pleasant a thing it is to have Head, Hand and Heart laid out and employed for the wellfare of that City, whose name is called The Lord is there.*

And this be spoken in ur dearest respects to you, because Ezck. 35. 10: we find you not changed a whit, as to your good opinion you have had of Mr. H. and his way, the rode way of your Church, of all the carnal Ministers there: and how grieved are we to observe you acting the same part, and your foot so fixed in that way, we say not, but the Lord knows, and he per swade with you, and then it is done. And yet we have some hope that you have not read over his Books, as you call them though you speak, you know when, *Sesquipedalia*; big and broad words of them. And was it possible your second thoughts should keep up to the height of that commendation?

ons? Yet we remember it is natural to us all to laugh, deriding the person; to leave his error too, specially when it is ours, We are more then per blind, as is the person, so in blushing beloved. O how well doth the person please us, whose way pleaseth! yet we tell our perswasion, this was before you had throughly read them; for if so, we would think you would have observed what he that now may observe, will be clashing phrases, and rebounds against himself, to say no more, and as little as can be said, we would hope also, and be almost confident, you have not read his *Sermon* (as it is commonly called) upon *Mark* 14. 23. An excellent text, but utterly marred, worse then he the *sens* of his *Roses*, which he presented to a great person, but made them very unpleasent and us unwelcome, by that means, he thought, to better and ingratiate them, with his own perswasion. If you had throughly read that Sermon, and considered what you read, it is our perswasion, you would have said of the Preacher, if he be Divine, he is one of the worst in all your Church; the odd saying being granted, *He is the best Divine, that keeps best to his Text;* and he the worst that runs farthest from it. Yet this is not the worst -- hee -- but tell your selfe that, when you have read him, if you like not to read what those four worthies have written against him -- we forbear, for what can be said more after them? Besides as one said of an unskilful writing, *seen in my disace haurie,* we draw at a pump or fisk, while we are pudoring in his Books, desperately mounted, and so levelled at the very apple of the eye; *The glorious face of Reformation, The heart of Religion, The purity of Profession, The life of Grace, The power of Godliness.*

That you may study practical Truths, and practise the same, come off from him and his way, least you perish in that way, the rods way of the world sure, *not separating from the World, nor at the Lords Table.* Not our counse, nor our threat, but as we conceive, the counsel of God unto you, and his threat, if you do it not. You will pardon our boldness, for what can we tend to in giving or taking good counse, but this so desirable a thing, that the day of our Dissolution, as that worthy man said when he was dying, may be

*Elian de  
var. Hist.  
lib. 14. cap.  
39.*

*Optimus  
text. Optimus  
Theo.*

*M. Will.  
Lyford.*

be more comfortable to us, when thus our marriage  
days, and the days of our probation, shall stand before us.

## Sect. 3.

**T**HIS we say more, That the Papers we sent you at your earnest request, were not by way of contest, thereby to give an occasion for the Reciprocation of a law of debate with you or any other. But to give you our Reasons for our conscientious dissent from Mr. H., his way and yours, since yours is his. Now whether you hear or forbear, accept, or reject, is not the burden of our care, unless, as we have said, upon your own account. We do not most conscientiously, then Cint. 1.  
conscientiously hold the way called forth, well-traced (be Isa. 33.8.  
ing and high and easy way) by the foot-steps of the flock,  
And swerving therefrom, yet but a furlong, a child, we hope  
pointing us to the way, from whence we are declin'd, shall  
lead us to it by the hand of sacred Scripture in his hand; But if  
he shall decline from thence, which followers of God as dear  
children, do not willingly do, the greatest Goliath in your  
National Church, is but a Child or Infant of days in our ac-  
count, who yet may be an old man in account of years.

And so we will take off our hands from this polling and  
thrusting about of Debates, like a Saw, to and fro betwixt us,  
by Reciprocation of Answers; for ev'n finis, or done, to what  
end, and who shall have the profit? we may say as to the  
Reciprocation of this Saw of debate; To what purpose is this  
waste of time, and spirits, we say, and purlo too; why this  
waste? you say to justify your free Admission to all Church  
Administrations. The people are all holy; and Sancta Sancta;  
holly things, wholly persons. We say all are not holy, but vi-  
sibly, or in sight some are, and they very many, unholy, and  
unclean, as are Dogs and Swine, therefore give not that Mat. 7.6.  
which is holy unto them, saith our Lord; yet say you, you  
know what. Tares visibly, and apparently Tares, openly  
wicked before Israel, and before the Son, are not fit to live in  
a civil society, but are cut off, say we: They are fit to live in  
a Church-Society though, to be admitted to Church-Com-  
munion

Mat. 28.8.  
Mark. 14.3.

maner notwithstanding say you: You will account all with  
in, till the Magistrate shall cast them forth. Well; but why  
all this waste? or to what end the Reciprocation of this Saw?  
To speak therunto a little more, That all are holy, will an-  
swer all that can be said; which answer of yours ye have put  
so often to the ears of your people, that now it is in their  
hearts to live and ever with it in their mouths, They are an  
holy people, and as such to be accounted, and dealt with unto.  
And so they are redered, as we say, but the word is too  
short, as Judgment proof, so also *Arm'd proof*, against all  
the Artillery mounted against them in Gods word; all char-  
acter of more hundred thousand of them by election of thub-  
danes, Letters, Sarcasms, Turkeys, Jewes, Infidels be affighted  
at the hearing of the thunder: They were born in a Church  
and Baptized there, and re-Baptized, &c. Should they not do  
well to make a *Cultus*, as *Wer* did on their birth day, quite  
forgetting their birth, & unchristened away, they may think in  
their Baptism, yet both is given consequence to all their mighty  
fins, and manifold transgressions, as also small the sorrows of  
their life: Well, what more? Nay we know not, for say  
what can be said against this generation of men, and against  
their Admission to Church Communions, who are of their  
*Father the Devil*, for the taste of their father they will do.  
What though? ye have scores of proofs, like Achilles, his  
Backler, or Target, which will bear off all this, it shall not  
come near them. Ye have a *Lebanon*, an universal An-  
swere, We are a Church, and all holy; we may call it, we  
think an universal Remedy, or by that name an herb is called  
*All-heal*; we are all blessed as Baptised, and now are all holy,  
and to continue, we are to be admissons, and so forth; which  
mends us of what blessed Perkins saith, to us: *Inaccess to universal  
grace pleaded for* (take it in passage) *It is universal A-  
theism*, said he. But to proceed, Just so that Generation be-  
fore us, with whom the Lord hath dealt as pleased him, put  
off all our Lord Christ, & id to them, or against them, or his  
Prophets before him; *We are an holy seed*, as our Father  
*Abraham was*, so are we; he is our Father, and we his  
Children.

And now that our thoughts are upon this, we wil take  
 leave to read that *Dispute* we meet with in the eighth of John  
 and the issue of it, and thence conclude what will be the issue  
 of ours; I know, saith the Lord Christ, that ye are Abrahams  
 seed (after the flesh) but ye are the Devils seed, having his spi-  
 rit, for ye seek to kill me, because my word bath no place in  
 you; verse 37. Icabeau his spirit sure, for ye do what ye see  
 your fathers do; verse 38. They turn upon him with this,  
*Abraham is our Father.* That cannot be, saith the Lord, for  
 then ye would do the works of Abraham, you would walk in  
 his steps. But ye seek to kill me, a man that hath told you the  
 Truth, which I have heard of God: this did not Abraham;  
 you do the deeds of your Father, vers. 40. 41. They reply,  
 we be not a bastard-like breed. Thou shall never drive us  
 from this *bethel*, or make us believe that Abraham is not  
 our Father, we will call him father on earth, and God our  
 father in Heaven, for he and we have one Father even God,  
 vers. 41. (1) nuptiis hominum. A lo uer a jibition bin. 1. v. 1. v.  
 -Ye are wholly mistaken, saith the Lord, if God were your  
 Father, ye would love me, verse 42. for every one that loveth  
 him that begat, loveth Him also that is begotten of Him,  
 1. Joh. 5. 2. Love the Father, love the Son, but ye seek to kill  
 the Son, which will witness against you, ye are of your Father the Devil, and the lusts of your Father ye will do, verse  
 44. Then answered the Jews and said unto him; say we not  
 well, that thou art a Samaritan, and hast a devil; thus they  
 will have the last word, and therewith their privilege, which  
 is but a poor one, To have Abraham for their Natural, and  
 the Devil for their Spiritual Father: But this is after the  
 manner, and there is the issue of the dispute, and so we have  
 read the issue of ours; therefore why all this waste? we wil  
 cease, as was said, from this pulling and thrusting a line of de-  
 bate, like a Saw to and fro betwixt us, by Reciprocation of  
 Answers, that we may in this brief return a few words to  
 those personal matters in your Paper, which some one of us  
 at length stumbled upon: And first,

In reference to our Pastour (we think the word is very proper) some things have been said in vindication of him. Not for his own sake, his reputation or name sake, we mean, which is fallen indeed into the mouthes of Dogs, and under the feet of swine (if any such there be in your Church) and it makes not much, say we, and so think he, being the best ever of his betters, the best and most upright, that ever were in the world. Moreover the Pearl is lost there, and it is good being now, and ever where the Pearl is: and therefore we could not preis on for his refene, had we strength that way for his own sake, how deserving seever he might be, but for the peoples sake, over whom God hath placed him, we stand charged to rescue His name what we can, from out of the mouthes of Dogs, and from under the feet of Swine; minding our selves, and reminding you of Aug. good saying, (a) *sufficiente conscientia nostra, sed propter vos etiam fama pollere debet.*

*(a) Nobis fratres sufficiente conscientia nostra, sed propter vos etiam fama pollere debet.*

*In suspicione Heretos nolo quenquam esse patientem.*

Of our selves we have spoken also, so you compelled us, charging us, we thought, with little less then Heresy, under the supposition or charge whereof, no man should sit still and be patient. You can suffer fools gladly, seeing you your selves are wise. But for that heavy charge, that we ingrate, and so forth; The Lord judge between you and us: and if we have given any the least offence to any Godly man, that cannot walk with us, the Lord shew us: and if any offence be taken, as certainly it is, you and he may consider, it is but taker; which ye cannot answer before your God, being taken up upon report or suspicion onely, without any triall, or making the least search into the matter. For your selfe Sir, we know your way, and we see you walk as to Gosp. lads affrations, full up with Mr. H. as crois to the way of Christ, and looke staps of his back, in our apprehension, as the broad way is to the narrow. And so being, as the Scripture doth judge of it, a meer offence

offended with the Lord Christ, and his people, you may consider what love, and brotherly respects you have, or can shew to him, or them that must desire Mr. H. his way, as they will sin huge Serpent in their Path. Other matters you point at, wholly mistaking, we think; and then mis-judging or perverting the scope or drift thereof, for w<sup>t</sup>ch or you know what, where in most of Mr. H. his way and judgment, for the most part, are wholly wanting. *Charity bath a large man-slay*, as we have heard, and can make a fair gloss upon a foul Text. *A W<sup>t</sup>che fure, & clear a Comment*, as can be upon a dark Text. It deals as tenderly with a mans meaning, as with a marmay. In the second place, and so to mention your Exceptions in due order.

We be-beast a man, say you, you should adde what is added, if he turn his back upon the word of his grace, as he more than seemeth to do, you may add this also, a beast he is, if it was never meant to be f<sup>t</sup>red to him, that he was a beast, and so he never be-houghed him self, as the best me to have done, having so much of the beast in them; surely every man in his sinful state is a beast, and did he know himselfe, would call himselfe a beast; when alredy for one f<sup>t</sup>chance chafes himselfe a *Bebemeth*, a *Psal. 73. 22.* great b<sup>t</sup>ch before he *Lor*, but take it at the worst, the manner of men so to do, and so be it granted, we be-beast a man, say you.

So may we do, we think, and by as good warrant, as yett be-Saint him, and his fellow Brethren in the same inquiry with him, b<sup>c</sup>use he was baptiz'd in the Churc<sup>y</sup>, and so nominate, and so furche. But it is not Christian-like so to do, say you, or to that purpose, if we mind r<sup>f</sup>and you.

Yes, say we, John the Baptist was a good Christian sure, yet doth he be-beast a generation of men, who did pass for as good men in common account, as most of the Clerke in most of the Parishes over this Nation. *Matth. 3. 7.* And Peter spake much after the same rite to *Simon Magus*, after he had made him lie manifest, *Act. 8. 23.* Ye remember as well what was said to *Elymas the Sorcerer*, *Act. 13. 10.* When *Zerubbabel* came to *Tarsis*, you may call them *Tarsis*; But while they took his Water, in as loath places they did, as you have

*Eccles. 3. 18.*

**Tit. 3.9.**

(15)

rank, and to make thy place meet as opportunity will. Christians, and for a time; then all the time of their most approved, to be what they are. *Clo. Hypocrites* & *Assured* we must be bound of such judgment. *But if* *such* *form* *of* *the* *counterfeiter* *look* *witnesse* *against* *us*, and we desire *man* *so* *like* *Saints*, then charity it tells will allow you. If your hearts will give you leave, and your tenderness of your Church, where all are holy, to be beastly, if you please, or if your genuine friends some regard at that beast-like word; you may call us *sinners before* *the Lord*, or *Saints* *and* *worse*, because we live in a land of *visions*. *Soothsayers* are all propounding *deceit*; their pleasure us now, but unto us for ever. Therefore let our wives move with you, to deal in terms more gently or firmly with us, because we were born and baptised in your Church (which we have acknowledged a great privilege). Whereas this Nation highly transcendeth all the Nations in the world, where the Gospel is preached, when we consider our Church-privileges and visible Prerogatives! Notwithstanding the *soothsayers*, do you be-beast us as much, and as often as you please; the holy Scripture will be your witness, if we, *desirous* *our* *selves*, to be beastly, while we declaiming to those *fools* *and* *fools* *Saints*. For to add this which one of us have said, *Men* are *more* *than* *Beasts*, when they do *more* *than* *their* *possessio-*  
*nence* *of* *conscience* *is* *lost* *in* *the baseness* *of* *their* *actions*, and they put themselves by so much inferior to beasts, by how much they were placed above them. But the *be-beasts* *now* *do* *not* *argue*, *urjumble*, *say* *you*. Nor will *we* argue us proud, say we; *Raul* was no proud person, and yet did he be-beast a great company, calling them *Degens* *and* *plains*, and bids *Titus* remember, what *one* *of* *the* *own* *Prophets* *told* *of* *the* *Christians*, calling them *evil*, *beasts*. We know how you argue from that place, *leg. impis*, being next to our purpose here.

**Phil. 3.2.**

**Titus 1.11.**

But truly, for ought we can learn to the contrary, the worst of that company, *whom we called Degens*, might be as good (all things considered) as the *Church* *you* *were* *of*: for possibly it is, though we hope not, nor he maybe, at so many of that calling as to stop many Parishes, over your National Church,

the

the violent. Whereas those, confounding their Chappellars, and yet  
are frequent at the Lord's Table, as their Ministers are, the Mi-  
nisters here, and the second man that informed, after the Mi-  
nister had named himself. We will add this, if it please y. u.  
the Lord Christ did his best, then be brief, at least he did not  
do. Some abuse us, whom he denounced to many wo & hor  
was he unmerciful for doing. To proceed.

In the third place, if you are loth to call some men Ministers,  
say you. Indeed we are loth to call them such, whom the  
Lord describes not such, not finding them faithful, as is required  
of Ministers of the Gospel and Stewards in his house should  
be. And facts we think you would not call Ministers, nei-  
ther were it not for the honour you give to your Church, your  
Confession, and Church-way, where all and every one is hys-  
tered within it, not obey another or bywitheit. Hysly you may  
have respect to your own honour also, for if he or they  
prove bad, you will not be approved very good; for remem-  
ber yourself, that you and we were called upon, when time  
was no so as when the day, we to be partakers of such a fes-  
tive, giving our hands for them, the master of some whom the  
Lord will not take by his hand, and so marking out felons as  
one of them, and is guilty before the Lord, by justifying the  
wicked, to by condemning the just. For even they both are  
an abomination to the Lord, Pro.17.15. And,

In the fourth place you tell us, That you will decline  
Mr. H. and his way, whereas we have made good our charge of  
Blasphemy against him, To that purpose if we can reach  
you.

In summation, you will separate from none, no nor at the  
Lord's Table, our blasphemers by your leave; and then may  
you j. in your self with Ramsey and Wark, for neither of  
both, as we conceive, will be found guilty of that kind of  
Blasphemy, which was punished with death, and which you  
there as point on.

But Sir, more of your charity might have been desirous  
here, namely we shall ask it appear to the world, however  
it appears to you, we charge him not with blaspheming in your  
sight, though we acknowledge the same or such like word

(30)

might pass from us, nor see me unmerciful to recall him thus.  
*The way of Truth shall keep evil spoken of by him, which*  
*you may lately render me think Blasphemed, for so we have heard the Greek Poet, and so, may we, though that word sounds more high and heroic. Blasphemy is of course*  
*an exten<sup>sion</sup>, and general accusation in the Scripture, as your Disciples and Servants. And you might have done as creditably in your interpretation of the one, as you do in the other.*  
*There is Blasphemy in a large sense, and blasphemy in a strict sense; So you say of your Saints (we consider say it, not so knowldgeable, you do) but had you (such much of the other,*  
*(for which you have ground enough in the Scripture,) you had said nothing at to that charge against me in your friends behalf. Would we could be so much as to charge the servants of our God, and his truths, contumelious, and blasphemous, as we are hearing the name of our friend spoken of. This would argue us more than almost allegorical Christians.*

*Yet take your saying, where so we only (which so many others our question'd, we think, and wronged, cleare to whom the Man of your prediction. Thus we wish him as well as you do, and tender his well-lars here and hereafter, as much and more then you can, while you walk in the same way with him, in point of First Admision to all Church Administrations. Not can we take, as we judge, a readier way to do this, but to convince you do, how we can of the iniquity of your way, wherein you walk tog<sup>h</sup>er as friends. Why Sir, there is many of us Rebbes, the Godly Ministers have denounces, & gaignt those they with dearly well unto. These are not as learned B<sup>r</sup>gs. faith, Imprecations, but good things of what will be if they hold on in their ways. And to offend this, they are reprobation, rebuke, &c. certaine apprehensions; they would withdraw their foot out of the wrong way of sin and death. So much to that charge. And now, cordiallye, good day to the great Disputer in the Country, to whom we call, say you,*

*To whom we said lo, and let it go, but we know that we know, and as many as we know with & in case, (by the same thing of him also, to whom we said, we will not offend him)*

*But ye say we speak false of him, and so do we. Yea we know him, and that alone we speak faithfully.*

But if the *least* *him* in *place* *and* *time* *speak* *of* *him* (*as* *as* *she* *do*) *What* *do* *other* *say* *of* *him*, *but* *what* *we* *say* *too*? *That* *he* *is* *a* *good* *man*, *simple*, *and* *full* *of* *the* *body* *Ghost*, *and* *of* *Faith*. *And* *yet* *of* *the* *things* *he* *say* *be* *put* *in* *re*  
-*membraunce*, *and* *charged* *before* *the* *Lord*. *And* *we* *believe* *so*  
*say* *you* *too*. *The* *last* *few* *years* *about* *words* *and* *profis* *has*  
*to* *the* *subverting* *of* *the* *Christian*. *There* *are* *Disputers* *of* *the*  
*World*: *we* *must* *see* *so* *it*, *we* *be* *told* *that* *one* *but* *whom*  
*God* *hath* *made* *foolish* *and* *will* *distray*. *Most* *assuredly* *we* *are*,  
*That* *if* *ye* *could* *take* *Blessed* *Tor* *dis* *good* *council* *to* *his* *good*  
*Lance*, *to* *the* *good* *Brotherhood* *should* *leave* *off* *your* *disputing*,  
*which* *you* *should* *number*: *otherwise* *wholly* *foolish* *quarrells* *and*  
*discrevings*, *as* *all* *else* *is* *now*, *and* *apply* *your* *leves* *to*  
*such* *and* *necessary* *truths*, *pertaining* *to* *the* *Question*, *and* *re*  
*solving* *it* *from* *the* *Word* *and* *Spiritu* *there*: *(for* *you* *will* *not*  
*value* *the* *admonition*). *Are* *you* *members* *of* *wholesome* *whereof*  
*Christ* *is* *not* *He*, *and* *he* *is* *not* *you*? *As* *my* *heart* *sprinkled*  
*from* *an* *un* *christian* *spirit* *in* *my* *body* *was* *stirred* *with* *part* *of* *water*.  
*There* *is* *a* *the* *Baptist* *indeed* *as* *ye* *do* *we* *account*; *as* *highly* *of*  
*the* *other*, *The* *apostles* *privilege* *as* *you* *do*; *if* *you* *do* *no*  
*more*, *then* *you* *night*, *and* *have* *warrpent* *from* *the* *Lord* *to* *do*,  
*as* *is* *left* *to* *God* *privileg*, *that* *you* *feare* *nothing*. *And* *for* *them*  
*that* *oppope* *Infant* *Baptism*, *rising* *up* *in* *their* *mighty* *agis* *of* *it*,  
*some* *of* *whom* *fear* *God* *above* *many*, *though* *ye* *one* *among*  
*in* *high* *hand* *so* *much* *of* *them*; *and* *their* *deings*, *beyond* *the*  
*Saints*, *and* *here* *at* *home* *together* *with* *their* *jebo-like* *marsh*,  
*or* *driving* *on* *their* *way*, *that* *we* *can* *hardly* *contain*, *besides*  
*the* *spirit* *of* *them*, *as* *for* *what* *sinnes* *we* *have* *had*, *but* *the* *Lord* *re*  
*brace* *them*. *lest* *we* *provoke* *our* *foies* *the* *furious* *as* *they*, *for*  
*that* *is* *the* *Epistole* *we* *hew*, *wys* *and* *is* *full* *given* *unto* *them*,  
*whether* *ye* *read* *of* *the* *fore-men*, *and* *leaders* *of* *them*. *But*  
*for* *ourselves* *and* *other* *disagreements*, *are* *more* *betwix* *us*, *and*  
*likely* *may* *as* *more* *so* *it*, *when* *much* *praying* *go* *along* *with*  
*them*, *which* *do* *as* *well* *in* *argyng* *as* *swallowing*. *So* *as* *may*  
*appear*, *let* *not* *we* *ourselves* *at* *all*, *but* *to* *gain* *an* *erring* *bro*  
*ther*, *of* *whom* *we* *perchance* *the* *true* *in* *love*. *And* *that* *we* *Eph*. 4.15.  
*puze*

praiseworthy, we do the much, that the world may be saved, and the other that the victory which God gives shall be glorious for a while, and in due time, when the truth will be glorious. In the mean time we should remember, The Lord of the Whole Earth commands us forever, till he comes in his vengeance to speak commanding thus, Speak we may, and spake not, and be silent, look or not in this business; For we conceive, as our forefathers did, the Apostle declares by his promise, That every man shall speak; flowards or hindwards, nor bearing witness, nor abiding contradiction. But he speaks comparatively, Be swift to hear, and slow to speak; that is, the greater number will bear with you with your tongue; But when will it be to you? and if you will be forced to give answere, then be diligent to speak; then open your eyes, Revolve you upon it, open your folly with it; what we cannot do, if we have or make show of the tongue, which indee is the greatest folly; in the face, that from the difference to be made within. We will be more hasty, that we might be more plain, and more conseruative to you, and your good Neighbours to this intent. But this only we can take care, and think care every sabbath.

If your said Neighbour be such a one, as you accuse him to be, and he hopefull, he will take all well, and amend what is amiss, meditating upon misery things, as they are to do, and giving them selfe wholly to them, and their profit, never to all. But where are the Questions he will put to others, having through the supply of the Spirit, and sciences taught, resolved them in his own fancies first. In the last place,

- 6. You make often mention of your worthy Brother Mr. so we apprehender, so we shall speak to it, we have nowe full account, soe no otherwise, per. in our Brethrens written some passage in his bookes for Isaacs Baptism towards the latter end. And it was to shew your masters, and authoris, us, what that passing by the world, a fewe days before his death, with him and Willmott preachers, and others, to the Landes. And truly for much we holde him, and for many, that sayd before that Bookes well in his selfe; neither have beene comended

which charract'z, and as they p'se, to have all friends & enemies  
over everywhere; which will add to the l'gth of their  
lives & make them more & more acceptable to men. And so, giving thanks  
unto God for his goodness to them, they will have the benefit of it, & give him thanks in W'ch he made them  
lowly. Your brother in Christ, touching a good place and a great treat,  
because of the love of his friends to the other, magnifying his  
own to which your friends do so much violence, for having  
told it to you, impossible to fetch their blood *before* Math. 10.38.  
Conveying just information, with an eye fixed upon their guide. *Lege Bea.*  
that shall be in the direction of his word. Now,

whereas to the right & left: This day more  
we would now thy certaine prediction. Let us please God to  
knowe over the world, where we are sent, together with 81, 82, 83.  
And when we come unto our selfes, to see if we possibly give  
them reason, knowledge, judgement, and pray shew us  
soe per haples we will no longer correcte them: that they  
and we our selves, where we are sent, have a more  
surety. Wherefore, this is to you, my sonne, and my brother  
thereof, the world.

Remembering the passing note to you: Papin, we thought  
fit to say this to you, that indeed, I have written to you, as the name  
is, there is no wrong, and such dishonesty, and so being you  
souldly remembred of it, we may forbest.

For the clost of this our short to you paper: We would  
say this thing and no end.

That was the end of our paper, and so I have  
written to you, and said to you, Sir, I hope to do use  
also to you, and to you, Sir, do you, Sir, and now first  
I say to you, Sir, what you have read here in our paper, or  
what you have read hereafter spoken slightly, as to your D're  
plains & Sins: they are pointed to those one's, who slight  
the word of Gods Grace, are chearefull to the Cross of Christ,  
trample upon the Fleas like Swine, and turn back their Dogs  
to tell the Dispensers of the same: Do you Sir, know these?  
if you can see your warrink; ourselfs, we think, from God, to  
break them.

But Sir, we speak nothing more to this, and to the end of it;  
we

we say unto you what you must do, if the *first*,  
and *privy* endeth *M. His*: you shall *make* *it* *so*, that you  
*Saint* at the *same* *and* *last* *Heil*. *Me* why do you admis  
them thither? for there is the *one* *and* *the* *other* *of* *all* *the*  
*very* *worst* *in* *all* *the* *World*; unless the *Magistrate* *will* *be* *pleas*  
*ed* *to* *keep* *them* *back*; *otherwise* *you* *will* *drive* *them* *out* *of* *which* *we*  
*think*, *and* *think* *you* *have* *plotted* *against* *us*, *to* *have* *us* *removed*  
*out* *in* *and* *here* *elsewhere* *in* *the* *world*; *and* *be* *saying* *to* *us*: *Now* *we*  
*are* *far* *from* *finishing* *it* *with* *M.* *Home* *with* *you*, *while* *you*  
*le**ave* *with* *him*; *to* *choose* *more* *sheep*, *but* *not* *sheep* *which* *he* *will*  
*not* *choose* *himself*; *especially* *at* *the* *time* *of* *Corid* *judic*  
*fe**pline* *in* *his* *office*; *is* *not* *friend* *as* *the* *minister* *of* *the* *Devil* *ourselves*?  
And therefore we will *harken* *unto* *you*, *and* *not* *unto* *the* *Pewle*, *the* *Land* *Christ* *and* *all* *with* *him*, *accused* *to* *the* *Gospel*! *And* *being* *in* *full* *of* *harm* *shees*, *first* *and* *last*,  
*of* *all* *good* (*the* *Devil* *hath* *tell* *th* *though* *for* *great* *and*  
*good* *but* *may* *be* *catt* *out*, *and* *the* *best* *finisched* *with* *more*  
*mal* *virtues* *and* *Evangelical* *gates* *which* *may* *be* *conquer*  
*e**re**with* *no* *some* *lifes*) *we* *were* *saying*: *They* *are* *empty*, *and*  
*swept* *of* *all* *goodness*, *as* *is* *the* *Devils* *house*, *can* *desir* *no* *bett*  
*er* *with* *the* *Lord* *Christ* *at* *his* *Table*, *then* *they* *did* *at* *the* *burn*  
*ing* *place*, *but* *example* *and* *face* *the* *holy* *angels* *and* *ye*  
*we* *should* *do*, *that* *ye* *leach*, *and* *hang*, *indigitation* *and* *grief*, *and*  
*that* *is* *Swine-like*, *if* *it* *is* *not*? *why* *then*, *whom* *we* *must* *call*,  
*pro**te**ctor*, *we* *must* *call*, *wife*, *look* *me* *both* *unto* *our* *warren*,  
*that* *ye* *and* *we* *may* *so* *speak*, *and* *so* *do*, *as* *they* *that* *shall* *be*  
*judged* *by* *the* *Law* *of* *liberty*, *I* *am* *a* *ta*.

Yet we conceive the greatest offence: we have given you, *at*  
*le**ast* *you* *have* *taken* *against* *us*, *is*, *B* *cause* *you* *read* *us* *some*  
*time* *rebuking* *your* *one* *man* *and* *L* *ad* *M.* *His*, *An* *swipe*,  
*for* *in* *you* *may* *read* *critically* *answiper* *also* *you* *may* *think* *you*  
*selfe* *so* *rebuked*. *Also* *ye* *think* *not* *misf* *ap* *to* *drinking*,  
*nor* *in* *it* *is* *nothing* *that* *ye* *are* *aching* *the* *very* *pure* *and* *sound*  
*in* *the* *front* *way*, *and* *walking* *together* *as* *fricconantem*,  
*should* *partake* *inge**ber* *of* *the* *same* *Rebuk* *s*, *which* *the* *spirit*  
*of* *Chyff* *in* *himself* *do* *not* *rest* *upon* *your* *way*.

And truly, *could* *we* *separate* *betw**x* *you* *and* *me*? *for* *ye*  
*should* *have* *found* *the* *winning* *soft*, *wholly* *upon* *your* *way*.

But we could not distinguish hers, no more then he could  
(whom there is cause enough to remember) distinguish be-  
tween the very good man, and very bad Common wealths  
man; both one and the same man, I cannot distinguish here,  
told him so able as he was, as any King you have likely read  
of) and so we are bold to remember you of the Story, being  
old and ready to be worn out of mind with age.) For if the Di-  
videth take him as he is very bad Common wealths man (as like  
enough) for he is stark nought, who is naught in his relation)  
then what will become of him at he passeth for a good man?  
But to give you a short account of this, and to remove the  
offence what we can, and then proceed,

We have had through grace, some discerning all along these  
troublesome times, (times of Reformation always) what the  
Lord God hath done for his own Nation, fearing God, and  
seeking Reformation: And what he hath done against that o-  
ther Nation, Ministers and people there, Captains with their  
troops, blaspheming God, and opposing Reformation; which  
tells us what he will do in after time, giving us to behold as  
with open face, what he hath done, and what he is doing at  
this present time.

Now Mr. H. (if we account it no honour to mention him so  
often, a blot rather to our papers, were it not we do it upon  
the account of Truth, which he hath flattered, and we would  
 vindicate, and give our helping hand w<sup>t</sup> others to confound  
him: if not, which is more desirable to convince him. Mr.  
H. we were saying) as a man that hath neither eye nor ear  
to observe what the Lord hath done, and is doing, hath to  
our seeming, appeared (which appears by his writings) as an  
other Goliath at the head of this Army of Philistines, yes mean  
not only that *full of scandalous and sup<sup>r</sup>efitious*, but the *car-  
nal Ministers* all over the Nation, who endeavour with all  
their might to undo & all that our good Lord hath done, in  
bringing us out of our *Egypt*, over our *Red See*, through our  
*wilderness*, even to the borders of our promised Land, that  
blessed Reformation hoped for, to bring us back again into  
our *Egypt*, to return us into our *Chaos* or *Rabel* of confus-  
ion we were in, as we were, I and much worse. And are not

these *Carnal walking* as men, admitting ye inviting all to the Lord Supper how fateful sever, though apparently with out the spirit of God, visibly profane, openly debased persons, scorers of holy things, loathing the honey combe, trampling upon the Pearl, renting the dispensers thereof; treading under foot the blood of the Covenant, in whom the spirit of the world rules mightily, being children of disobedience; all these invited and admitted to eat and drink at the Lords Table, if the Ruler steps not in, and forbids those guests.

We demand again, are not these Ministers carnal? walk they not according to men, that are *sensual* not *having the spirit*? are they not enemies to that only holy One, and that Reformation, which must be, for he will have us so, according to holiness, *Magnificient and Glorious*, and to full up, we think, if not above the prayers and tears, the desires and endeavours of all his holy Ones. Now this man, so often mentioned, who marcheth in head of the Army of Philistines, (we have not a fitter word) in contradiction and most opposition to all that the Lord hath done, is now doing, and glutteath his people he will do, and will not be in rest until he hath fulfilled this *very thing*, making the righteousness of his Church to perish as brightness, and the salvation thereof as a lamp that burneth. This very man, as we were saying, you Sir, little less than boasted of to one strength w<sup>t</sup>, as you may remember, charging us to give you an account of our way and walk therin, and our Reasons why we walk not with him, and your selfe in your way, more abhorring to us, upon Scripture record, then is the grave, the light thereon, which is so darknesse it selfe or shadow of death.

And now if we must speake in the charge of the Lord unto us it is to do, being so prestid, thereto by your selfe, what else can we speak but *shake* in this *now* w<sup>t</sup> of us, as we finde him crosting our way and walk therin? And the same rebukes to you, words like drawn toward to stop you in your way, to *turne* you, *sea* to *turne* you thence, being the *road way* of the world from which go *operators*, *agents* at the Lords Table. A most notable way you are, whereas the other

other contrary to it, is the way of holiness, having no con-formity at all to the Nature of God, nor to the will of God, or to that which God wills. Every action of man is holy or un-holy according to its conformity with, or variation from this will. There is no more holiness in any work than there is of the will of God in any work. To do holily, and to do the will of God is the very same. Now find you out by searching, if you can, whether it be the will of God you should admit unreasonable (or men out of place, when they are, by your allowance, at the Lords Table, as Swine are in your Parlour) unreasonable and wicked men to eat at His Table of His Supper spread there, and prepared (as we have heard all Ministers say, good and bad, though the bad do contrary to what they say) for the Lords dearest friends and lovers? enquire into this matter we pray you: and also whether upon your admission of such swinish persons, the godly can find their warrant to communicate with you, who have admitted such a rascal company (so you read it in the Geneva Translation, made by your occasion two-fold men to the children of the Devil then when they were born) to communicate with them there, that the room may be full? These must not, the Godly we mean, upon choice, &c. company with the wicked in any place, much less at the Lords Table. For though they can embrace the company of the worst upon this account to make them good, yet then not as companions with them, but as *Physicians to them*. But to Physick them at the Lords Table (if we may express it so) was never heard of, spoken, affirmed or pretended by any besides the man you wot of, and the men of his way and judgement. Indeed we purposely cast all the Rebukes we find in God's word upon this way, that you may not march on Jesus like therein as you seem to do, holding pace with Mr. Hs. who drives furiously in his way, wholly crost unto the Shepherd and Overseer of our Souls, who hath left us, as well by his walk, as by his sufferings, an example that we should go forth by the foot-steps of his flesh, following his steps as dear Children. It became us, we thought, and as we were saying, to speak as we have done to him and your selfs, as we met you in your way to cry-

ed up by you, though so crost to holinesse.

And have we so done because we love you not : God knows, for truly we would giv you to know, That if we have not spoken to you and him weeping, yet we could wish we could let falle many teats from our eyes, as waters from our pep, however it may be conceited to be bent against you and him. We appeal to God in that matter, considering in our measure, what will be the end of that way, which lieth so crost to holiness; and what the end of those things will be which the people love to have so being in love with dearb, and must prove destructive, yea damnation to them at the last end.

Sir, you shall downe to consider this, seeing you have the honour (and no good man deth envy it, it commands his pity rather) to be the leading man to the people on this side the flood, we suppose, and to those on the other side, where your God hath set the boundes of your habitation. It is a point of the highest wisdom, and choicest discretion for him that leadeth others, to consider who leadeth him, and whom he taketh for an example, following his steps, specially at such a time, when he is going him selfe, and leading on his people unto that place, where he expecteth to meet his God, & to communicate with him, yes, and in a visible way, to feed upon him. They have *cansam faciem* in their hand, who would hold forth this, though yet to *survive* you thereof is the work of Him, who is the spirit of God and of Glory, the Lord Christ His great Agent here below : And when he shall have so done, convinced you, we mean, though by means base and deprecable in your eyes : what though ? what the means were in the spiritis hand will be nothing unto you now ; for rejoicing in the Truth, you cannot but rejoice to be overcome of it. It is Gods promise, that in the times of the Gos, all the spirits of men shall be so brought down, hat they shall not stand upon the greatness of their parts knowledge and learning, where any of this is, but a child shall lead them ; such shall be the humble temper, and carriage of those, the pride of whose spiritis is subdued by the Golpel ; we say it again, These shall rejoice in the Truth, and to be overcome by it. Yes, and their

their mouth shall be filled with blessing; as David was, when he went abideth in his way, *Blessed be the Lord God of Israel, and blessed be thy advice;* and blessed be thou who hast kept me this day, 1 Sam. 25. 33. *The Watchman of Israel is our great keeper;* but then he keeps us most graciously when he keeps us from sin; *Then he keeps us as his own people.* He keeps from sickness or poverty by way of a general providence, saith that Learned Man, but from sin by way of particular preservation; Whatever preservation he bestows without this, it is but a reservation to eternal ruin.

We are concluded now, That God keeps a Minister from sin, a great and a black sin, somewhat near to that of the highest magnitude, or we may say from sinning against his own soul, and foules of his people, when he persuades with him to keep off his people from eating and drinking at the Lords Table, who know but eat and drink their *damnation to themselves,* *not discerning the Lords Body.* And that we cannot but conclude also our duty, the rather, sith you have called us forth to it, to do our utmost to keep you from this sin, and so to withdraw your feet out of M<sup>r</sup>. H<sup>s</sup>. his way. But if this we effect not, and herein we prevail not with you, yet our duty is to warn each other of all, or any such persons as shall either in their practice or Doctrine walk contrary to God, and footsteps of his people.

And thus much be spoken to assure you, that whatsoever we have said against you and your people, as you for want of due consideration and charity may inter pret it, was spoken as in Gods sight, in the integrity of our hearts. 1. For the good here, and everlasting welfare hereafter of your and their everlasting souls. And 2. in discharge of our own souls affo; for this being a cleared truth, that we must separate from the world at the Lords Table, we durst not for our lives withhold it in unrighteousness; Because nothing in the world will burthen the conscience so much as *concealed truth.*

And so much to the first particular, to set your judgement first towards us and these matters. And to assure you of our truest affections to you and your friend, and all your people; all over your Church, whom you call *Saints;* and deal with them

Mt. Will.

Jud. p. 63.

Read Mr.

Phil. Goodw.

Comms. pag.

217. 218 219

230. 231.

as such, because herinedobtious, and unwilling, admit to all acts of Church-Communion. We expect, with you good speed in your way, because we dare not make impossibilities but the Lord give you, and all that act th<sup>e</sup> same part with you walking together in that way, give you a light of it, how abherring it is to the Lord and his people.

We proceed now to the Second.

2.

That we being in some measure, through grace, acquainted with the hearts deceiptfulness, our own above many, what self-lovers, self-seekers, self-pleasers, and flatters we are, as usually be pleased, and delighted in the own way, the broad way of sin, and death. *W<sup>t</sup> 22 v<sup>t</sup> 14* *Saying, have been carnal with the Lord.* Then he would say, sin born to ponder, or weigh that we read, *Prov. 28, 1. Every way of man is right in his own eyes;* who would think this were possible? yet if you single out man by man, and Mr. *Hampshire* himself, one of the crowd, every one would judge (beard, all his way that leads with him) his own way right, though tending directly to Hell, going down to the Chambers of death as we least. *Mr. Hampshire's* way dark: *But the Lord giveth or weigheth the heart:* He trieth exactly how much there is of his own way, and how much there is of our own in it. Suffer us not Lord to tread in the way pleasing to our own eyes, because it freightheth not the flesh, putting it to cost; but point us to, and lead us in the way of life, which is a way of pleasantness, and all the paths therein are peace.

3.

We have considered your additional Note, the last words in your Paper, *Whom God calls by you must not call profane.* *Mark 10 v<sup>t</sup> 14* *A Church all holy, every one Parents and Children, such the Lord himself calleth them, and as such all are to be accounted of, and dealt with.*

This was said of old, the old put off, as aforesaid, we are *Abrahams Children,* he was holy, and soe we: Yet think not to say so, saith John the Baptist, *Mark 3. 9.* Why might not they say so, sith they were so, and acknowledged so to be? *I know that ye are Abrahams seed,* saith the Lord Christ, *Johns* meaning was, be not proud of, nor lifted up with that thought, it was a vain thought, that *Moriam* in your

Father, when you walk now in the High of Judah, you do  
not his works; yet in his fury take warning of a night; they  
gloried in so the last, as you in your Church. But said  
their heires challes (to allude to those wearey) it could shew  
hands be strong in the desertes of the Lord deale w<sup>t</sup> them?  
Did they say before him that shew him, we are a Church, we  
are an holy Nation? No, they were doltish challes (to allude  
to people; and no Church; where they were in the land of  
him that shew them, they did the death of this unremissed,  
(to allude to their words psl.)

Ezek. 21. 14.  
Ezek. 28. 9. 10.  
Ezek. 16. 32. v. 1. v. 11. v. 12. v. 13. v. 14. v. 15.

Truly we thought, that of all Argumtions you wouldest not  
have taken this out of the mouth of the Jews, whom the  
Lord hath judged ~~wrong~~ that break w<sup>t</sup> their w<sup>t</sup> and fall bold  
and judg'd, and hath given them blood to fury and judgement;  
Ezech. 16. 32. v. 1. v. 11. v. 12. v. 13. v. 14. v. 15.

They did not heare like the Garden of God watered every  
moment, they leare now like a Wildernes; so as they may be  
called Hamet, after destruction; on this day; so the Lord  
hath laid of this your Argument, we think, as he laid of this  
peoples Adultery with blocks and stones; That shall not com-  
mit this lewdnes above all thy Abominations; That shall  
not use this Argument, we are a Church, so that Nation was,  
all holie, as the Jews were; Of all Argumtions this Argu-  
ment is so Abominacion to Me, with whom I have dealt, as  
you are afraid, may ye, we think, hear the Lord say; hath the  
Lord dealt so with that Church, as never hitherto with any  
Nation, and shall we argue our holines, as they did; whom the  
Lord seveth out of their Land, in angles, and in wreys, and  
is great indignation? Let her be and fear, that we may not  
speak presumptuously, nor open our mouths w<sup>t</sup> more, saying,  
*We are an holy people, and the Lord w<sup>t</sup> counts us*; surely,  
ye may hear the Lord God saying unto us, with a voice, as  
loud as thunder; You shall not use this Argument any more,  
lest that befall us, which hath befall them, and shall befall all  
the enemies of the Lord seveth Holie; for they shall all be made  
an abhorring to all fleshe; And surely the Lord will more then  
begin to encrease his wrath, which is written, which may  
put us in mind, and we think seafoundly and peridiously  
enough

enough, what was left in Germany, that passing Central thereof, which layed both their Children Germany itself and *Omnis civi- like a Church is still left like a Glad-day-yard, without either of its bushyness.* bonos (as Salomon speaks of another City walked with war); when we hear such fear, we shall believe /such a thing of import-  
tiveness. We will heartily you could behold by *the* Church, how it standeth, like a hewing wall; and w<sup>t</sup> a towering fence, as a red-stone is in strength; and smot<sup>r</sup> after much  
*be driven as the chief is driven with the wind, or as a rolling*  
*thing before the whirl-Wind.* Enquire we should what hath  
the Lord done to that Mother Church? what to other Chur-  
ches in former days; and of late years, when they come to glo-  
ry in a string of nights, and thereby make mostly; What  
hath the Lord done? and will help us, who glory in the  
very same thing, that we have a *Name to live* when we are  
dead? Hear worthy Mr. Burgo, Our Congregations may be  
called Achridianas, our Churches and our Churches  
being half alike, the first full of the corporally dead, the o-  
ther of spiritually dead, and instead of a way into church

What though say you, for you will say, as Mr. H. saith,  
the more dead they are, the more ingenious graft; for the  
Lord's Table they are there is that will quicken them, though  
as dead as bodies in the grave— But of this you may read  
more hereafter; this is for our learning now, hold w<sup>t</sup> our eye  
fixed upon that Mother Church, and the burden is laid upon  
her; and say no; we, we are now in the war, least we be  
made as the war, Major-missable, terrorised on every side;  
and as the new is, delivered up to communion, to astonishment,  
and to hissing, say see with your eyes. If we hear and fear  
we shall neither speak nor do profanely. To proceed  
a little farther, Is to give, or take information. Jerusalem

*1 King. 8. 48.* was the holy City, so was the Temple there, you can tell us  
wherefore at that time it was called so, and why they prayed  
towards it; it was that *Amen Sion*, and the other near to it,  
an holy alliance, the whole land an holy land; when most  
of the inhabitants there had no those holiness in account with  
God, nor looked after it any more then she Land did; yet glo-  
rious privileges it had, being *Immanuel's Land*, of whom he

*Dan. 6. 10.*

*Dan. 9. 30.*

*2 Pet. 1. 16.*

*Isa. 8. 8.*

took

(43)  
took speciall and peculiar care for the sake of a chosen,  
and a peculiar people theirs, he calls the Vine-yard of his  
red Wine.

2. Give us Lord, to seek after that holiness, neither simular onely, nor nominal, nor national, but speciall, peculiar, and real, without which none can see thy face,  
not now with thee, blessed for ever, Amen

3. Hereunto we would adde the words we have from a  
learned man, because possible yett we may make  
some use of them: If our hearts were clean enough,  
our heads shold be clear enough; The use we should  
make of it, as you very well know, is this; Let us give  
up our Hearts to the Lord, for the cleansing of them;  
our Heads for the clearing of them; our Hands and Feet  
or our whole Man for his leading of them. And cease  
we from our own way, right in our own eyes, and there-  
fore a way abhorred of the Lord, and of all those, that  
are the Lords. And say we still, as David did, what a  
blind man would say bewildered in his path, Lead me  
Lord in a plain path, the way everlasting, thy spirit is  
good, lead me, let me not put confidence in a guide,  
whom thou hast not appointed a Leader and Comman-  
der to his people, and none other to be follow'd but such Isa. 55.  
in one, that leadeth to him, nor ob-yed but such an one, as  
commands for him, the only Leader and Commander to  
the people.

4. But in these matters, let us cease from sense also, car-  
nal reason, and our own understanding, and cry we for  
His eye salve; that anointing which teacheth all thing.

For these things lie off from sense, quite beyond the  
lime, reach and borders of reason. Your simular Saints,  
and nominal Believers, that hold their Saint-ship by ten-  
ture onely of their In-ant Baptism, understand none of  
these things, nor probably will they give their minds to  
understand them, till you shall drive them from their  
strong hold, which is their falsefesse. That they are true  
Saints, and have a true right to all Church-Comman-  
dments, because they were born in a Church and Baptized  
there:

4.

5.

*there : Till ye drive them out from this strong hold, they will not give their minds to understand these things, which are as much and more above the reach of their reason, than are the things of reason above the ends of their beasts.*

*To the last place.*

6.

Let us consider this, which we have so often had and from others, God is angry with us, while we are angry one with another : Therefore we should hear the good counsel and take it, *put we on, as the Elect of God, kindly and beloved, bowels of mercy,* Col. 3. 12. 14. *Clothe us or clad our selves with bowels, that we may be furbished to have them, as the cloches upon thy back, and披上 them on as our Garments, all over it, in top to the toe, from head to foot, bowels of mercy all over, so may we expect Bowels, tender mercies from our God. And then as ye go preaching, say and we will bring you a*

*(4) Put ye on significat  
has virtutes esse seu ve-  
stes quibus anima no-  
stra imponit nos ornamur  
coram Deo, Angelis, &  
hominibus. Zanchi on  
the Txy.*

*Agree in one thing, Matth. 18. 19. *�* *μηδενιαλικοις. The import of the word is an harmonious agreement to sing the same tune, prayers are quicke in Gods mouth, saith that excellent Man, and so called Melody to God, Ephes.**

*5. 9. It is not simply agreeing in the thing prayatory but in the *melodiam*, which maketh the Comfort and the Melody.*

*And so in end to what ye or we have or can say more. To the way is right, or seem to be right in our own eyes. You bring Scripture, we bring Scripture. To what end? That the Truth might appear on whose side it is. It is true, *The Scripture / saith, in me muchas G. d. i. as Christ, as the Spirit saith by the Scripture, being the mouth or voice of God; the Standard, the Balance, the Touch Stone, the Judge of Truth, of the way, walk and walkers therin.* But is the Spirit in the world, that leadeth to it, until death is, clearest it up before us. How can we else understand what we read; If the Spirit be in him, who was worthy, and prevailid to open the Book, and close the seals thereof, he was our Interpreter; Till he open the Book the Learned can read no more of it, then*

Rom. 4. 3.  
Gal. 3. 8.  
2 Tim. 3. 18.

Rev. 5.

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then can the unlearned : This is a clasped or sealed Book

to both. Ask we then for the truth, that Christ Jesus  
or his Anointing, canst teach in all things concerning us  
to know ; it will come and voice out of the earth your speech  
are as the ground hard as stone where whosoever walketh  
darkness is written on, as it were unto till the realm comes,  
and then we them together with the world and darkness  
behold, we see nothing into those waters. We will not one  
walk in blood men, or men in the dark, by night or by  
wild beasts in the night, or thickest fog, and will adver-  
tise him who so hard as they, that say they see, but the  
word faith it not.) To expresse Gods word so let us  
understanding, which shalbe expresse of the word of Rev. 13. 11.  
God. So then we are concinded, that whatsoever disagree-  
ment there is betweene man and man, walk therein Karp. xi.  
yet no illing intent. There is no reprobation at all in the  
Scripture; were we twelue accordeone with it, we should  
be recorded with the world, and with our selves. And  
indeed it is a meane time, and the high & real, on we shalbe  
by so accorded, for ther being a fwest agreement in  
Scripture, and no reprobation at all. Wherimod there  
be any difference at all, the more record them, producione  
of a book the same. And when we say, we are in God, we  
are as god. And then only may a brother say with us to per-  
suade to tell to ; be it suffice, that he shal be cast out and sent  
to the meeting of his friends well. The Oracle of Prophete  
ny becomes the Languers God, to one friend. So, we thinke  
they that shalbe followers of God, in dear commandments  
fall out in the way, or about their way. It is more thereof  
doubtless, they fall out with the Scripture, at least fall  
out with it ; And then who are the gainers but Hi. (a) Persons  
it selfs ; for they are gainers by the divisions of them, professe  
such should expresse the word of Christ. We shall see first gaine  
what is agone, and to we have done. Agree we with the common illumination  
Scripture, and we are agreed ; And that this may be, was written  
a. b. (a) we for the spirit, Christs Vicar, or greatest  
Agent in the world, and never cease we asking : it be  
come ;

*Dated and  
Signed  
Spiritus  
Sanctus.  
He is a daign  
ty Guest.*

done to us / than we will we finde; or breaking his blos-  
soms / short of the midribanding and bosome. A de-  
licate person / is grieved at the least offence as offered  
to him in his own House or Temple, having earnestly told  
in His Scripture, and directed how modesty should be kept  
amongst his people, and in this / after the due tyme / &  
when he cometh with the wicked every day, who im-  
perceptibly grieve him therewith / and being grieved,  
or rather toxic heart by them, he will grieve them, and  
make them know what it is to grieve him; but where  
once he hath called up his habitation, there he will abide  
for ever.

We would in the glo's of Pm give you this assurance  
That we would not give you for any other, any the least  
offence. What offence may be taken, we know not, or  
if we did, we know not how to help. But we know if  
it were ours, and what we can, we will renew offences  
what possible - but it is not possible, we conceive, to  
remove them out of his or their way, who walk with  
Mr. H., in his which is rendered very obscure, and we  
will help it forward - this we can do, though we  
know not what the whole work of the Lord of  
God, under God, is to be, and doing. Still we think  
(through grace) we can do all else as becometh  
that no world can from us, nor excommunicate us, weighed  
by us, who represent it hath with the word of Christ  
mind and memory of his people. And so is we trust we  
shall write nothing to anger, and what we answer shall  
be done in love. And may the good spirit guide our  
tongue and our hand, when we see cause to put forth  
either of both, that what we have said we may do; and  
our God may have glory from us by all we say or do. And  
we send from Him, and according with Him, through  
Him in whom we labour to be accepted, or to should  
do, is the ambitious man strive to ascend the place  
of honour. Amen.

*3 Cor. 3. 10.*

*Ampliusque*

*8c.*

